848 /178/ the cabildo until she names the father of her child. If he
623 is an unmarried young man, he must marry the girl. A married man, however, is beaten by the cabildo. He does not need to make support payments. It is different if a married man has no
842 children. In this case the wife is regarded in principle as the one
848 at fault. He may then have a child by an unmarried girl without
837 being punished. He simply explains to the cabildo that he has a
[623] great deal of property and that he therefore needs children whom he cannot have by his wife. To the mother of his natural child he gives a cow, clothing, and a pretty belt, and she then surrenders her child to the lawful wife of the father of her child. He may
[554] do this several times until he has enough children. This is not permitted, however, for a poor man without possessions, it was explained to me, for "why does he need children?"

844 At the time of menstruation and also at the birth of a child
841 the woman stays in a special small hut (dúyat). She receives her
[343] food either from her mother, sister, or a neighbor woman from a house in which several women live. This woman at the same time cooks for the members of the family of the menstruating woman. The members of the family of the woman who is temporarily cooking receive their meals from another female member of her family. The woman who takes care of the food also fetches the wood for the fire necessary for warmth in the dúyat. Female inhabitants of farms or of field huts used for only a few months, which have no
[758] dúyat, go to a neighboring or related family for this period. In
[602] case the housewife becomes ill, she moves into the house of one of her sisters or female relatives, where she is nursed. The male relatives of the sick woman must then likewise go to the house of this relative to eat.

● 614 Besides the patrilineal nuclear families, no recognized patrilineal kin-groups /Sippen/ are known among the Paez, but all who bear the same family name feel related and may not marry, even though they are not knowingly -- this knowledge goes back only two generations -- related. Our interpreter, Victoriano Piñakuẽ, for example, may not only not marry any girls with the patronymic Piñakuẽ, but also no girls whose mothers are named Piñakuẽ. Conditions are particularly difficult among the

/178 cont./

●614 bearers of the name Guagáz, the old family whose members furnish the capitan and who numerically make up about a quarter of the village. The young men of this name do not always find their wives in Calderas. They /179/ must therefore often look for them in other villages, although in general this is preferably not done. Thus we have among the Paez exogamous kin-groups, that is, groups of persons of male descent, who, to be sure, live dispersed, but have a common festival house, and who cannot marry each other because of their same name. They lack the consciousness of being descended from the same ancestor, however. Similarly, there is neither a common kin-group chief, nor [162] special costumes, or any other common insignia. The bearers of [346] six family names, who together make up more than 60 per cent of the population, have festival houses on the village plaza, in each of which the bearers of the same name meet for the big annual festivals, Immaculada (December 8), Semana Santa (Easter), and San Juan (June 24), and eat and drink together. The other families, who have no festival house of their own, take part in the festival houses of friends' families.

[551] The six large families of Calderas are: Guagáz, Piñakuē, Petíns, Oléz, Oriága, Pechéne.

614 Within the kin groups, relatives play no role, but the god-
602 parents (padrino, madrina) do, and strict etiquette is observed with
608 respect to them. Boy or girl, man or woman who meet their god-
576 parents anywhere must kneel down to receive their blessing.

601 The kinship nomenclature is in part more differentiated than ours. The common form of address for father and child and mother and child and the differentiated address for older and younger siblings are striking. The designations for father and mother are differentiated according to whether one speaks of one's own or of foreign fathers and mothers. One's own father is táta, the foreign one néi; one's own mother is máma, the foreign one nihí. It does not matter whether a man or a woman is speaking in the following examples:

/183 cont./

557 say, the surname, is transmitted through the paternal line. The
582 wife retains it throughout her life, but does not transmit it to her children. A son of hers will bear only the father's surname.
604 According to an /184/ informant from Calderas a man respects his paternal uncles and aunts in the same manner as the maternal uncles, but not the maternal aunt, because "she is not a real relative;...she is a woman and not a man ... the men (older) have to be respected the same as the old women" and, generalizing, adds: "of the uncles and aunts one respects the men more than the women and the paternal uncles more than
601 the maternal ones." Although the terms for designating the
604 uncles and aunts of EGO differentiate sex and specify the line to which they belong, EGO considers the relationship of the paternal uncles and aunts to be closer than that of the maternal ones, and although the uncles call the sons of their brothers "sons," there does not exist among the present-day Páez a clear concept of parallel uncles and cross uncles and, consequently, of parallel and cross cousins. Masculine EGO calls paternal and maternal male cousins Iakté, paternal and maternal female cousins pesh, making them equal with his own sisters and brothers, and feminine EGO calls paternal and maternal female cousins Iakté, paternal and maternal male cousins Jish, making
601 them equal also with her own brothers and sisters. But logically
604 such a distinction must have existed, to judge from the conduct
582 observed in the selection of mates and in the respect that EGO pays to his uncles and aunts, this being more pronounced for the paternal than for the maternal ones and greater still for the men.
114 Eugenio del Castillo y Orozco corroborates our argument. In
60 his Vocabulario he states that the mother-in-law is called by the
582 same term as the one designating the father's sister (pezoz), and the father-in-law by the same term as the one for designating the mother's brother (cacca). This means that in the eighteenth century in-law kinship specified the origin of the spouses, clearly showing marriage between cross cousins.

60 All these traits make us think that possibly there were
• 614 patrilineal exogamous clans, now manifested by some types of
174 stereotyped conduct,